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"strong prison house; yea, in a vessel of bronze lay he bound thirteen months" (*Iliad* v. 386).

Some Chinese, Japanese, and Finnish analogies occur; such as the chained cultus statue in China; the binding in an iron "Dresch-haus" in Finnish myth; and the Japanese "straw-rope" of Shintôism; but no analogies have as yet solved the riddle.

May I not hope that some of your readers may be not unwilling to impart some suggestive facts?

If I may briefly summarize, it would be to beg for *any* information on:—

1. Instances of images (or sacred persons), animals, objects, or places, bound with ropes, chains, branches, etc., at *special* times and *permanently*.

2. *Ritual*. Special festivals, and dances in connection with them.

3. Myth or legend of fettered or imprisoned deities or heroes other than the volcanic myths.

Agrarian custom (Cf. W. Mannhardt, "Mythologische Forschungen," p. 320, sqq., on binding the last sheaf) ought to yield evidence.

*Gertrude M. Godden.*

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## RECORD OF AMERICAN FOLK-LORE.

### FOR NATIVE RACES.

ARICKAREE. — In the "Amer. Antiq. and Oriental Journal," vol. xiv. No. 3 (May, 1892), pp. 167-169, is an interesting contribution to Arickaree folk-lore, "The Water Babies: an Arickaree Story as told by Charles Hoffman."

BRITISH COLUMBIA. — In the "Journal of the Anthropol. Inst of Great Britain and Ireland," for February, 1892 (pp. 305-318), there is an interesting paper by Mrs. S. S. Allison, "An Account of the Similkaneen Indians of British Columbia." Considerable information regarding the history, customs, habits, religion, shamanism, mythology, etc., is given. Some curious details regarding love-potions and funeral-customs are recorded.

BLACKFOOT. — "Early Blackfoot History" is the title of a paper by George Bird Grinnell in the "American Anthropologist," vol. v. (1892), pp. 153-164, in which are discussed various points connected with the origin and migrations of this Western branch of the Algonkian stock. He gives a version of a legend emanating from Crazy Dog, a Blackfoot Indian, which derives these Indians from the Southwest, and accounts for the three-fold division into Blackfeet, Piegans, and Bloods.

HAIDA. — C. A. Jacobsen, in "Das Ausland," 1892, No. 11, S. 170-172, No. 12, S. 184-188, under the title "Die Sintflutsage bei den Haida-India-

nem (Königin Charlotte-Insel), gives a somewhat detailed version of the flood-legend as current amongst the Haidas of Queen Charlotte Islands.

HUPA. — Dr. Charles Woodruff, U. S. A., who witnessed the celebrated woodpecker dance or Hi-jit-delia, held by the Hupa Indians in the fall (usually October), at intervals of some two years, in order to stop sickness, etc., gives in the "*American Anthropologist*," vol. v. (1892), pp. 53-61, a detailed and interesting account of the ceremonies constituting it. The various dances are as follows: When-sil-jit-delia, or White deerskin dance, performed in August, every two years, to stop sickness; Hon-noch-whéré, fire-dance, performed once or twice a year when sickness prevails; Kin-noch'-tun, or Flower-dance, performed "to make the girl perfect," once or twice a year.

The following passage from the conclusion of the paper is valuable for comparison with similar practices in the Old World: "It is not surprising to see the old men clinging to superstitions, but it is astonishing to see the more intelligent younger men, some of whom a few years ago may have been prominent in a Christian church or prayer-meeting, now taking part in this dance to stop bad weather. Still more remarkable is it to find young men who believe that bad Indians can kill their distant enemies by simply poisoning the air. A few men formerly made, and sold, at enormous prices, powder which was supposed to be efficacious in killing people. It is said to be composed of the pounded finger-bones of a dead man, collected in a certain way at a certain phase of the moon."

IROQUOIS. — Mr. J. N. B. Hewitt, in the "*American Anthropologist*," vol. v. (1892), pp. 61-62, discusses "A Sun-myth and the Tree of Language of the Iroquois." On this tree sits a small bird which uses the voice and the languages of all the nations of men and of all the kinds of beasts.

At page 384 of the same journal, Mr. Hewitt treats of Kahastine's, or the "Fire Dragon," whose Onondaga name has now gone over to the lion. Its origin is to be sought in the shooting light or star. In the April (1892) number of the "*American Anthropologist*," Mr. Hewitt records (pp. 131-148) a most interesting and valuable version of the "Legend of the Founding of the Iroquois League," as dictated to him, in the original Onondaga, by Ska-na-wá-ti (John Buck) the "fire-keeper" of the Reserve of the Six Nations, Ontario, Canada, giving substantially a literal translation. In this legend figure Hai-yo'awat-há' (Hiawatha), who towers above all the other characters; Tha-do-da'-ho', the wizard; De-ka-na-wi-dă, etc. The version is replete with incidents of a curious character; for example, the transformation of the wizard into a natural man, and the drying up of the lake when the ducks flew away.

KIOWA. — James Mooney, in the "*American Anthropologist*," vol. v. (1892), pp. 64, 65, describes "A Kioway Mescal Rattle." The symbolic inscribed and painted rattle in question was from the Kiowas on the Upper Red River in Indian Territory. The following remark of Professor Mooney is interesting: "It may be proper to state that many of the mescal eaters

wear crucifixes, which they regard as sacred emblems of the rite, the cross representing the cross of scented leaves upon which the consecrated mescal rests during the ceremony, while the Christ is the mescal goddess."

PUEBLOS. *Isleta*. — Dr. A. S. Gatschet, in the "Proceedings of the American Philosophical Society," vol. xxix. pp. 208-218, has a paper entitled "A Mythic Tale of the Isleta Indians, New Mexico: The Race of the Antelope and the Hawk around the Horizon." He furnishes the Indian text, an interlinear and a free translation, comments on the mythic tales, and remarks on the sun-worship of Isleta Pueblo. The notices of color symbolism and ceremonial sun-worship are worthy of attention.

PUEBLOS. *Tusayan*. — In the "American Anthropologist," vol. v. No. 2, (April, 1892), pp. 105-129, under the title, "The Lā'-lā-kōn-tā: a Tusayan Dance," Prof. J. Walter Fewkes and J. G. Owens give a detailed account of a portion of the ceremonial rites of the Tusayan Indians, — the women's dance, which lasted nine days, from September 2 to September 10, 1891. The article is furnished with copious explanatory notes, and accompanied by plates picturing the dancers and the paraphernalia of the dance and altar. This article is a valuable addition to our stock of information regarding the religion and folk-lore of the Pueblo Indians.

The article of Prof. J. Walter Fewkes, "A Few Tusayan Pictographs," in the "American Anthropologist," vol. v. (1892), pp. 9-26, is illustrated with forty-two figures, and contains much of value to the student of folk-lore. Worthy of note are the references to the Kūd-tu-ku-ě, Mā'-cau-a, the god of the surface of the earth; also the god of death, Kó-kyan-wuch-ti, the spider-woman or spider-maiden, the lightning-snakes, the sun, the phallus, etc.

SALISHAN. *Shushwap*. — Dr. G. M. Dawson, in the "Transactions of the Royal Society of Canada," sect. ii. 1891, pp. 3-44, has a paper entitled "Notes on the Shushwap People of British Columbia." The subjects treated of are: Tribal Subdivisions, Villages and Houses, Graves and Burial Places, Customs, Arts, etc., Plants used as Food, or for other Purposes; History, Mythology (pp. 28-35); Stories attaching to Particular Localities (35-38); Superstitions (38, 39); Names of Stars and of the Months (39, 40); Place-Names; and much detailed information is given. The paper is accompanied by a map of the Shushwap linguistic territory in British Columbia.

SIOUAN. *Teton*. — Dr. J. Owen Dorsey, in the "American Anthropologist," vol. v. (1892), pp. 329-345, has a detailed account of the "Games of Teton-Dakota Children." The games treated of consist of various classes. Some are played by both sexes, and at any season of the year; others by boys or girls only, or in spring, autumn, summer, winter. Amongst some of the more interesting are the following: Carrying packs, swinging, ghost game, hide and seek, taking captives, egg-hunting, etc.

**TSIMSHIAN.** — In the "Proceedings of the American Philosophical Society," 1891, pp. 173-208, Dr. Franz Boas has a paper, "Vocabularies of the Tlingit, Haida, and Tsimshian Languages." Appended to the vocabularies are Tsimshian texts, with interlinear translations into English. These texts consist of a story relating to Inverness, B. C., where a landslide occurred, three short prayers, and a satirical song made in mockery of the Indians who left Meqtlakquatla for Alaska with Mr. Duncan, the missionary.

**GENERAL.** — In "Das Ausland," 1892, No. 13, S. 199-202, is a brief article by P. Asmussen on "Religiöse Vorstellungen der nordamerikanischen Indianer," which appears to be based chiefly upon Col. Garrick Mallery's interesting study, "Israelite and Indian," a German version of which has recently been published. The writer admits for the American Indians no higher religious development than that to be found usually amongst primitive races.

"Aboriginal Geographic Names in the State of Washington" is the title of a paper by Rev. Myron Eells in the "American Anthropologist," vol. v. (1892), pp. 27-35, which contains interesting details of the origin of place-names in Washington, although some of the speculations reported under the names *Tacoma*, *Walla-Walla*, *Spokane*, seem far-fetched. The invention of *Tacoma* is by some ascribed to Theodore Winthrop, the author of "Canoe and Saddle." The derivation of *Walla-Walla* from French *voilà* is not to be ventured. Under *Okanogan*, the author might have noticed the curious form *O'Kanagan*, found in Canadian governmental reports.

In the "Amer. Antiq. and Oriental Journal," vol. xiv. No. 1 (January, 1892), pp. 3-33, is a paper by Rev. S. D. Peet, entitled "The Water-cult among the Mound-builders."

In the "American Anthropologist," vol. v. (1892), Señor S. A. L. Quevedo has two papers, — "On Zemes from Catamarca, Argentine Republic" (pp. 353-355), and "A Traveller's Notes in the Calchaquí Region, Argentine Republic" (pp. 356-357). The first paper is accompanied by seven figures, and discusses the zemes and amulets of the aborigines of Catamarca.

**GEOGRAPHIC NAMES.** — In the Transactions of the Oneida Historical Society, No. 5, 1892 (pp. 9-23), is a paper by Prof. W. J. Beecher, entitled "Geographic Names as Monuments of History."

Mr. G. H. Harris, in the Publications of the Rochester Historical Society, vol. i. 1892 (pp. 9-18), in a paper called "Notes on the Aboriginal Terminology of the Genesee River," discusses the origin and history of many Indian names in the Genesee Valley.

**SHAMANISM.** — Miss E. Pauline Johnson, a descendant of the celebrated Joseph Brant, discusses "Indian Medicine Men and their Magic" in the "Dominion Illustrated Monthly" (Montreal), vol. i. No. 3, April, 1892 (pp. 140-192).

**CANADIAN FOLK-LORE.** — In the June number of the same periodical,

Mr. John Reade, in his paper "Opportunities for the Study of Folk-Lore in Canada," (pp. 299-302), indicates what remains to be done in the collection of folk-lore data in Canada.

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## LOCAL MEETINGS AND OTHER NOTICES.

AMERICAN FOLK-LORE SOCIETY (MONTREAL BRANCH). — On Friday evening, February 26, 1892, a meeting was held in the Museum of the Natural History Society, Montreal, for the purpose of considering the possibility of organizing in that city a Folk-Lore Club in connection with the American Folk-Lore Society. There were present Professor Penhallow, of McGill College; Mr. H. Beaugrand (ex-Mayor of Montreal); Dr. L. H. Fréchette (the poet-laureate of the French Academy); Mr. W. J. White, barrister-at-law, founder and formerly editor of "Canadiana"; and Mr. John Reade, of the editorial staff of the "Montreal Gazette." On the motion of Professor Penhallow, seconded by Mr. Reade, Mr. Beaugrand took the chair, and at Professor Penhallow's request Mr. Reade acted as secretary.

Professor Penhallow then explained the circumstances which had prompted the initiation of the movement. Having attended a meeting of the Boston Association of The American Folk-Lore Society held at the house of Dr. C. J. Blake, he had been impressed by the value of the work accomplished, and, in conversation with the Secretary of The American Folk-Lore Society, had been encouraged to attempt the formation of a similar society in Canada. He explained the constitution and method of the Boston Association, the manner in which a social element was combined with scientific interest, and the connection of the local with the general society. The assurance that a Montreal branch, if established, would have the privilege of affiliation with The American Folk-Lore Society, was received with much satisfaction. Professor Penhallow then went on to say that on his return to Montreal he had taken counsel with a member of the American Society in that city, and that, after consultation with a few other gentlemen of both the French and English sections of the population, it was deemed well to call a meeting. He read a portion of a letter from the Secretary of The American Folk-Lore Society, giving an account of a similar movement, under the conduct of Professor Alcée Fortier, in that sister stronghold of French influence, New Orleans. Attention was then called to the Journal of the Society, and to the extent of the ground covered by the contributors.

Mr. Reade gave a short sketch of what had been accomplished in England, France, and other lands, referring to the two international congresses that had taken place, and, after an outline of the career of the English Folk-Lore Society, showed a copy of the excellent Hand-book prepared by Mr. Gomme.

The chairman spoke with enthusiasm of the abundance of folk-lore material existing in the rural districts of the province of Quebec, and gave some